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RECOLLECTIONS OF THE LATE REV. NOAH DAVIS.

THE early and sudden death of this young servant of the Redeemer, has created in the hearts of thousands a pang of sorrow and of disappointed hope. He was so actively toiling for his Master, in that sphere of labor for which he was best fitted, that all who knew him were rejoicing in his light, and anticipating for him a long and brightening course of usefulness. But God has summoned him from the earth, and it becomes us to say, with humble acquiescence, "Even so, Father, for so it seemed good in thy sight."

A notice of his character and of the principal events of his life, was inserted in the Magazine for September last. It is not in my power, were it needful, to add any thing of material importance to that notice; yet I have thought that a few remarks might be useful. I had a long, intimate, and endeared acquaintance with him. His death was to me a most painful bereavement. It struck on my heart as a monition, more solemn and emphatic than any other which I have ever received—*Be thou also ready.*

After he was baptized, and had received a license to preach the Gospel, he was not content to enter on the duties of the ministry without obtaining additional mental discipline, and replenishing his mind with knowledge. It was desirable, considering his talents, that he should commence a regular course of academical and collegiate study, preparatory to his theological education. But various circumstances prevented this measure at that time. He accordingly entered in November, 1820, the Literary and Theological Institution in Philadelphia, under the care of the late Dr. Staughton and Professor Chase. Here the acquaintance of the writer with him began. In the happy society of the little band there assembled, and since so widely dispersed, friendships were formed, which will not be forgotten in this world, and which eternity, it is hoped, will hallow and perpetuate.

The impression made by Mr. Davis on his fellow students was rapid, deep, and complete. There was a transparency in his character, which showed at once all its parts and proportions. There was in him no guile. The impression which he made at first was never changed. Respect for his understanding, entire confidence in his piety, and love for the virtues of his heart, were the immediate and permanent feelings of all his fellow students.

His progress in study was rapid. His mind was strong, clear, and energetic. He was more distinguished for soundness of understanding, than for activity of imagination, or delicacy of taste. He possessed more aptitude for mathematics than for languages. He would have penetrated more easily the discriminations of metaphysics, than the beauties of the classics. He would have grasped more eagerly and successfully the massive doctrines of theology, than the refined graces of elegant literature. But the speedy interruption of his studies, before he had fully acquired the habits of a student, has prevented a decided judgment respecting his intellectual character.

While at Philadelphia, his zeal and decision displayed themselves. He supplied for several months a destitute congregation in the neighbourhood of the city. His mind and his hands were always busy in his Master's service.

When the Institution was removed to Washington City, in the autumn of 1821, he removed thither, and continued his studies preparatory to admission to the Freshman Class, it being the decided opinion of his most judicious friends, that it was his duty to aim at a complete education.

Here he manifested the same desire for usefulness, the same single-hearted surrender of himself and of all his powers to the service of his Saviour. He preached frequently—he visited the poor families in the neighborhood of the College—he was punctual and devout at the prayer-meetings of the students—he was one of the most useful members of the Society for Missionary Inquiry. The writer had the pleasure of being associated with him in sustaining a Sabbath School for blacks, where a considerable number of the poor slaves, of all ages, from childhood to three-score years, were taught to read the Scriptures.

While at College, his heart was strongly moved with a desire to serve his Master as a Missionary among the heathen. Often have we talked and prayed together on the subject. Burmah, Abyssinia, South America, and other countries, were the objects of thought and of prayer. Mr. Davis proceeded so far as to make some proposition to the Baptist Board of Missions, the seat of which was then at Washington City. I know not, fully, why his proposal was rejected; but I know that many of the feelings of Samuel Pearce swelled the heart of our departed brother, and that to the day of his death, he scarcely relinquished the hope of toiling for God in some of the dark places of the earth.

Soon after he entered the Freshman Class, he resolved to leave College. His health was not firm, and he feared that he could not prosecute to the end the course of study which he had commenced.

He accordingly left the Institution in the summer of 1823. This measure, I may say with entire affection for his memory, did not meet with the approbation of many of his best friends. My dear brother acted conscientiously, but I thought, and still think, that he mistook, in that instance, the path of duty. I should not now allude to it, were I not fearful that his example might have some influence on other young men, who may be impatient of study and may rush into the field, without his talents, piety and zeal. It is no proof that he judged rightly, because he has been useful. Such a man could not fail to be useful, in almost any circumstances. But how much more useful might he not have been, if his powerful mind had been thoroughly disciplined, and amply furnished with good learning! That he has died young, is no argument. All students are liable to die before they complete their studies. Many have died in College, or at the theological seminary, or in a year or two after their settlement as pastors. Was it, therefore, unwise to spend any time in preparatory study? The plain rule of duty is to aim at the greatest usefulness, and to make the most thorough preparation which God's providence permits. The length of our lives is a point which God decides at his pleasure. It alters not our duty. We may live many years, and we must not disqualify ourselves, for prolonged usefulness, by calculating on a short course, and making a stinted provision. If a man is to die young, there is so much the more need that he increase his power as much as possible, so as to do much in a little time. Life is not to be measured by years, but by the amount of useful labor done; and if a man can so multiply his talents as to do in one year, more than he could otherwise accomplish in five, the church will be a gainer, though he should die early. And his education, we have reason to suppose, will make him a fitter instrument for his Master's use in the next world.

Soon after Mr. Davis left College, he married a lady, of whom it is sufficient to say, that she was, in every respect, worthy of him. He removed to the Eastern Shore of Maryland, where he became the pastor of a church, and preached the Gospel with encouraging success. His mind was active in devising liberal things. A letter from him to the writer contained the first suggestion of the expediency of forming the Baptist General Tract Society. The subject was proposed to the public through the medium of the *Columbian Star*, then published in Washington. The Society was formed in February, 1824, by a few individuals, at the house of Mr. George Wood, its first Secretary and Agent, who is entitled to the thanks of that Society, and of our churches, for his zealous and disinterested services in assisting to commence and sustain the Society amid many discouragements.

It is worthy of remark here, that, while disappointment and painful regret have been felt by all our churches, in consequence of the disasters which have attended the *Columbian College*, they have reason to be grateful for the good which it has accomplished, and to take courage at its present prospects. Without looking at other results, of vast value to the students who have been educated there, and to the denomination, it is, I think, undeniable, that if the

Columbian Star and the Baptist General Tract Society have done any thing for the churches, and for the cause of God, this stream of blessings must be traced back to the Columbian College. Neither the Star nor the Society would, probably, be now in existence, if the College had not been erected. Certainly they would not have been established when they were. Let us feel, then, that the College has done us service, and let us hope that it will be made a fountain of good to us and our children.

Mr. Davis afterwards removed to Norfolk, and was the successful pastor of the church there. But he was not satisfied to pursue the accustomed round of pastoral duties. He preached much to the seamen. He was among the foremost in forming the "Seamen's Friend Society." He compiled a hymn book for seamen. He occasionally visited the United States' fortress at Old Point Comfort, and preached to the soldiers. He thus went about doing good.

But the Tract Society was a favorite object of his thoughts and cares. It could not flourish without an Agent. Washington City was, in some respects, a disadvantageous position. It was, by his influence, removed to Philadelphia. He became its Agent, and its progress since has been astonishing. He was admirably fitted for this post. His heart was in his work—a qualification, without which, no man ever accomplished much. He possessed unusual talents for business. He was active, affable, and prompt. He spoke with fluency, and when excited, with much power and eloquence. His full, loud, and sonorous voice, his manly person, his simple, direct, and forcible diction, gave him great advantages in preaching, and especially in occasional addresses.

I have not time to say more concerning this Society, and what he did for it. All our churches know something of its success under his guidance. May our brother who has succeeded him in the Agency, be equally zealous, and equally successful.

In conclusion, I may say, with entire truth, that the death of Mr. Davis is a loss to our denomination, and to the christian world. While his feelings were liberal towards all men, and he cordially prayed that grace, mercy, and peace might be multiplied to all who love our Lord Jesus Christ in sincerity, he felt a special concern for the welfare of our own churches. It was a desire for their benefit, which impelled him to exertion in the cause of tracts. It was because he was convinced that our churches would be more generally interested in tracts, if there were a Society under our own control, that he advocated its cause, while towards that noble institution, the American Tract Society, he felt the utmost cordiality. He collected with great labor the statisticks of the denomination, and his annual table of Associations, published in the Baptist Tract Magazine, was the most accurate and complete account of our churches which has been published. Perhaps no young man among us was contributing more directly and powerfully to advance the interests of the Baptist denomination. His influence is not to be measured by the importance of the office which he filled, though

that was a post of great usefulness. His office merely furnished a medium through which his energetic mind, and his warm love to God and man, were enabled to act on the christian community. It was a kind of observatory, from which he could look abroad on the wants and interests of the churches, and from which, with telegraphic rapidity, he could spread among them the kindling emanations of his own and other minds. Though his immediate object was the distribution of tracts, yet there was no exclusiveness in his aims and efforts. He regarded the cause of the Saviour as one, combining, indeed, many interests, which may be advantageously separated and pursued individually, with concentrated force; yet he viewed that cause like the rainbow, in which the several rays of light are blended, and the prism through which he, in his official character, contemplated it, only presented its colors to his eye, in a more beautiful and distinct relation to each other. Missions, Education, Sabbath Schools, the distribution of the Bible, all modes of benevolent enterprise, held a place in his heart, and claimed a share of his efforts, while he was directly toiling in the great cause of tracts.

He never sunk into a mere Agent. In the pulpit he preached with the zeal of a Missionary, and the free hearted affection of a pastor. At a missionary meeting, he would plead for the heathen with an expansion of thought and feeling which stretched beyond the comparatively little space in which he was laboring, to the wide limits of the great field, the world. Those who attended the session of the Boston Association, in 1829, will not soon forget the spirit stirring eloquence with which he urged the necessity of efforts to increase the number and the qualifications of our ministers. It is worth mentioning here, as an illustration of the zeal and liberality of his heart, that, at the Association, when a subscription was commenced, to aid the Massachusetts Baptist Education Society, he rose and offered his watch, as a contribution to the funds.

He is gone.—Let us, who remain a while longer, gird ourselves for increased diligence, “looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.”

K.

MR. TRAIN'S LETTER ON THE SABBATH.

It is worthy of note, that the theme of the Circular Letters of the Warren, Boston, and Old Colony Associations, should, this year, have been the *Sabbath*. It is a pleasing and striking coincidence, and shows us that the importance of the suitable observance of this sacred day, is fixing itself on the mind of the christian public.

Many of our readers, we know, must have been highly gratified in reading the Letter of the Boston Association, written by Rev. Mr. Train, of Framingham, and we know they will excuse

us for filling two or three of our pages from it, so that its influence may be extended far beyond the circulation of the Minutes of our Association. This Letter presents the subject in such a convincing form, that we wish we had room to give it an entire insertion. But we must content ourselves with presenting the following extracts, feeling persuaded that every reader in perusing them, will find his heart more intent in hallowing the Sabbath-day.

The subject rises to an immeasurable importance, as history and our own observation teach us, that the declensions of nations, and the impiety of individuals, owe their origin, in a great measure, to a violation of the sanctions of this holy day. The character of individuals may be estimated by the manner in which they spend the Sabbath; and as their future welfare is so intimately connected with its requirements, we are the more anxious to diffuse the sentiments of this Letter. Our opinion of it is supported by a gentleman in high political standing, belonging to one of the Middle States, who has lately written to his friend in Boston, thus:

"Dear Sir,

"I received your kind favor this afternoon, as also the enclosed document, being the Minutes of the 19th Anniversary of the Boston Baptist Association. Its Circular to the churches, on the sanctification of the Lord's-day, I have just read with great interest and pleasure. I rejoice, my dear Sir, that God has inclined the hearts of his people to come out in such clear and decided terms. I regard this movement as a very hopeful indication of the gracious designs of the Lord of the Sabbath towards this sacred and hallowed day. If all our churches will rise and provoke one another to love and good works in this great concern, and raise their united cry to Him who heareth prayer, then may we indeed expect the standard to be raised against the enemy as he comes in like a flood."

After an appropriate introduction to the subject, Mr. Train observes:

"The sanctification of a weekly Sabbath was one of the first laws prescribed by Deity for the regulation of human conduct. The simple fact, that such a law was given to man previous to his apostacy, speaks volumes in favour of its fitness and necessity, of its universal and perpetual obligation. The very first day of human existence was devoted to holy rest; to holy contemplation, adoration, and praise! Such were then the spontaneous feelings of the human heart; and such are the holy affections which God has ever required, and must ever require, of all his accountable creatures. Although man afterwards became rebellious, and his descendants have sought out many inventions to gratify their evil passions, to palliate their sins, and excuse themselves for neglect of duty, God has sustained no change; nor has the moral law sustained a change in any of its essential features. From the first to the last moment of moral agency, every human heart ought to beat in perfect unison with that law, which says, *Remember the Sabbath day, to keep it holy.*

"That divine command which requires the religious observance of the Sabbath, like the others of the moral law, has its foundation in the nature and fitness of things. Man has an animal and an im-

mortal nature. Duty requires that just regard be paid to both. If six days out of seven be allowed to the former, can one be thought too much to be appropriated to the latter? Especially, when it is considered, that the proper sanctification of the Sabbath is conducive to our worldly interests, is refreshing and invigorating to our animal as well as our immortal nature? Experience teaches, that the animal system cannot long endure unrelenting toil without exhaustion. Even to those patient beasts, whose strong muscular powers man calls to his aid, the rest of the Sabbath is a merciful provision; and those who unnecessarily deprive them of it, are unmerciful men. The mere man of the world ought to know, that no substantial benefit is to be gained by a disregard to the laws of nature and of God. But the benevolent author of the Sabbath *blessed it*, and makes it a special blessing to those who religiously observe it. Godliness with contentment, is our greatest and best gain.

"The design of this hallowed day, is not merely to afford a respite from worldly care and toil, but to preserve and extend the knowledge of God; to give all classes of society an opportunity to search, with prayerful attention, the Holy Scriptures; to meditate upon heavenly things; to unite in public worship; to maintain and enjoy those means of religious instruction and comfort, without which the devout affections of the saints are liable to languish; and without which multitudes must almost necessarily live and die in sin. How can they call on him of whom they have not heard? How can they hear without a preacher? And how can they preach, except they be sent? We can easily imagine what would have been the moral condition of men, *without the Sabbath*, by considering what actually is the condition of many, *with the Sabbath*. Worse than pagan darkness would this moment brood over the whole face of the earth, if God had not, in his wisdom and mercy, appointed the holy Sabbath, and raised up preachers of righteousness to proclaim his revealed will. Wherever a few *faithful* brethren are united in Christian love, the Lord's day brings them together for mutual edification. A banner is displayed because of the truth. Others, more or less seriously inclined, assemble with them for the worship of God, hear the word, and live. But abolish this sacred day, and its religious privileges, and the churches of Christ could not long stem the tide of infidelity and moral corruption.

"This sacred day assembles millions of praying souls, who meet for social worship; hundreds of thousands of Sabbath School children, and tens of thousands of Sabbath School Teachers, to study the word of life, and learn the way to heaven. Such are the privileges and blessings connected with the Christian Sabbath. Who can estimate the amount of sacred and saving influence, which this hallowed day has shed on multitudes, who otherwise had never heard, and never learnt the song of redeeming love.

"A further design of the Sabbath, as the prophet informs us, was to be a sign between God and his chosen people. "I am the Lord your God; walk in my statutes, and keep my judgments, and do them. And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Does one require a sign, and another seek after wisdom? Let them remember, that to know the statutes of the Lord is true wisdom, and that the proper sanctification of the Sabbath furnishes certain evidence that God has a people in the world. The whole system of revealed religion is established upon a few simple facts. The sanctification of a weekly Sabbath by the people of God from the creation until now, is one of those facts, which infidels must look full in the face, before they can

overthrow the institutions of religion. The Sabbath is an emblem of heavenly rest, and the resurrection is the sure pledge of it. That Christ, the stone which the builders refused, arose from the dead, and became the first fruits of them that slept, is indeed wonderful; and that his disciples, converted from Judaism and Heathenism, should, with one consent, sanctify the first day of the week, as the Lord's day, or Christian Sabbath, is scarcely less wonderful. When we consider, that the different denominations of Christians, so strangely divided as they have been, and still are, upon almost every other subject, are so remarkably united in sanctifying the first day of the week as the Christian Sabbath, we must say—This thing is from the Lord, and marvellous in our eyes.

"Remember the Sabbath day to keep it holy," is as obligatory on us, as it was upon the Jews; and as much more so as our light and privileges are greater. That edition of the moral law given by Moses, became necessary only by human degeneracy; and although committed to the special charge of the Hebrews, and strictly guarded among them by the special provisions of their ceremonial law, it deals out its righteous retributions to all impenitent transgressors of every age and nation. Under the legal dispensation, the ceremonial law was obligatory upon the Jews, their servants, and strangers within their gates. What could more forcibly impress the human mind with the sacred obligations of the Sabbath, than the severe and exemplary punishment which, under that dispensation, was inflicted upon delinquents? Has the moral law, which still requires the sanctification of a weekly Sabbath, become less holy, since the abrogation of the Jewish ceremonial law? Is the religious observance of the Sabbath less necessary, and of less importance to mankind? With the vastly superior light and privileges of the gospel dispensation, are men under less obligations to be holy, and to honour God by Christian obedience? If an actual profanation of the Sabbath among the Jews, was a capital offence, what must be the future punishment of those who, under the present dispensation of mercy, are *in heart* opposed to any part or portion of God's holy and immutable law? Especially, since the gospel of our Lord and Saviour is the ministry of reconciliation, in which, by all the agonies of the cross, by all the blessedness of heaven, and by all the torments of everlasting despair, he beseeches men to be reconciled unto God.

"Our obligation to sanctify the first day of the week appears more evident from the fact, that this is the day on which our Lord arose from the dead, and became the head-stone of the corner. In the language of the Hebrew prophet, "This is the day which the Lord hath made." It is his, and is accordingly denominated *the Lord's day*. This is, therefore, the Christian Sabbath; commemorates the resurrection of Christ, and the wonderful work of redemption. Although the original law of the Sabbath be moral, and universally obligatory, yet a change from the seventh to the first day of the week, no more affects the general *nature, design, and obligation* of the Sabbath, than a change in the *manner* of sanctifying it. To suppose that the original law of the Sabbath is abolished, would be preposterous; because Christ came not to destroy the law and the prophets, but to fulfil.

"The first day of the week, or Christian Sabbath, is the day which the Apostles and primitive Christians honoured, by being assembled with one accord in one place, and waiting for the promise of the Father. This is the day which our ascended Lord honoured by that most extraordinary effusion of the Holy Spirit, by which three

thousand souls were converted to the Christian faith. This was such a day as the church of God had never before witnessed! On this memorable day there was, indeed, joy and the voice of salvation in the tabernacles of the righteous. This is the day on which the *inspired Apostles*, and the churches, planted and watered by their special agency, continued to celebrate the Christian Sabbath; and we, who profess to adhere so strictly to apostolic example in other particulars, should be the last to desert them in this.

"This is the day which the great body of Christians have sanctified ever since. The hand of the Lord is evidently in this;—that the whole body of Christian disciples, with comparatively few exceptions, from the days of the Apostles until now, have religiously observed the Lord's day. Subject to the constant action of worldly influence as the church of God has ever been, and wofully divided in sentiments as Christians are in other respects, such remarkable unanimity in relation to the sanctification of the Lord's day, is a subject for devout thankfulness to the great Head of the church. It shows that he has taken special care of the Christian Sabbath for the spiritual benefit of his chosen, and for the universal spread of gospel truth. Indeed, a Christian church, or a Christian community of any description, which disregards the Christian Sabbath, is a solecism in terms. Abolish the religious observance of this day, and we cease to exist as a Christian community. The church languishes, the cross ceaseth, piety weeps, Christian hope expires, and infidelity triumphs. Heathen darkness, and heathen practices return! This is no idle conjecture; no mere flourish of words; but the words of truth and soberness, which have been too often verified, for the honour of the Christian name. And when we consider how little the people of God have thought, and felt, and said, and done, in relation to this subject, especially within the last half century; and how extensively and openly the Lord's day is disregarded in our land, no wonder that many in different parts of our country begin to feel alarmed. We have reason to be alarmed, when we see the enemy coming in like a flood, and which, unless the Lord lift up a standard against it, will subvert the Sabbath, and with it all that is dear to the best hopes of man. These fears are not at all allayed by the recent response from our national government to the numerous and respectful memorials, touching this subject. We have too much respect for our rulers to suppose, that they would knowingly, and under the cloak of liberty, open upon us the flood-gates of error and infidelity. We do believe, and must believe, that those who were adverse to the prayer of the Memorialists, mistook the views of the petitioners. All that was desired is, that Congress would modify a certain law, which authorizes, or requires thousands of our citizens to violate the Lord's day. Congress have no authority to enact a law, requiring our citizens, or any part of them, to disregard the Lord's day; because the sovereign people have no right to delegate such authority. Government has no authority to pass a law, requiring us to violate the Lord's day; neither has Government a right to require us by law to sanctify the Lord's day; and all we request of our rulers is, that they will do neither. We do hope, that the time will arrive, when Congress will yet again look at this subject with candour, and a spirit of kindness. Here, as good and peaceful citizens, we for the present rest it."

REMOVAL OF THE INDIANS.

THE Indians, who have suffered so much from the injustice, and scarcely less from the neglect, of the whites, have become, of late, the objects of general attention. Politicians and Christians have alike turned their eyes to the Indians. The condition and the destiny, the rights and the wrongs, of these unhappy men, have been the theme of vehement discussion on the floor of Congress, in the cabinet, in the public journals, in the pulpit, in the Board of Missions. A crisis has come, in the history of the Indians. All men among us feel, that now it is to be decided whether the remnants of the tribes shall be preserved, or shall perish. The politician is anxious to determine the question, respecting the civil relations of the Indians to the national and state governments. The friends of missions earnestly desire that the Indians may be placed in the best position to receive the Gospel, and to enjoy its manifold blessings.

The Indians on this side of the Mississippi, may be divided into two classes. The first class embraces the remnants of a large number of tribes, the greater part of whom inhabit the countries around the great lakes. These Indians are uncivilized, and subsist chiefly by hunting. They have no regular forms of government, nor permanent homes. The missionary cannot obtain access to the adults, unless he follow them in their hunting expeditions, or visit their huts during the winter. He cannot collect the children into schools, except those whom the parents may be induced to relinquish to his care. These Indians are daily becoming more necessitous as the game decreases. The annuities which they receive from the government are, for the most part, expended for whiskey. White traders, in defiance of the laws, introduce this poison among them, and filch from them not only their annuities, but their furs.

For these reasons, the attempt to civilize them, and to teach them the gospel, is almost hopeless. Even the children, who are taught with much labor and expense, are constantly liable to be withdrawn by their parents, and after they have been instructed in letters and religion, they must return among the mass of their wretched countrymen, to be corrupted by their vices, and to partake of their degradation and misery.

These are the Indians among whom Mr. M'Coy has labored; and the experience of ten years has convinced him that they must perish, or be removed to some position where they can be placed together, on lands appropriated to their use, where they will be further removed, at least, from the invasion of white traders, and where the expanding white population shall not press on them as it does in their present situation.

The other class of Indians embraces the Cherokees, Creeks, and some other southern tribes, who have become partially civilized, have instituted governments, and are practising agriculture and the mechanic arts. These Indians, the Cherokees especially, are in a

different situation from those at the north. They can protect themselves, in some degree, from white traders. They have permanent homes. They can for the most part obtain a comfortable subsistence. They have laws, magistrates, a printing press, and a newspaper. There is, consequently, a less urgent necessity for these Indians to remove, although it is affirmed, on respectable authority, that large numbers of these tribes are wretched, indolent, intemperate, and suffering, in other ways, the evils which the Indians have always experienced when brought into contact with the whites.

But the States within whose nominal boundaries these Indians reside, claim the right to exercise jurisdiction over them. Georgia has accordingly extended over the Cherokees her laws, and abolished the Indian government. One or two other States have done the same, in relation to the tribes within their territorial limits.

The national government has announced to the Indians that it cannot protect them; and that they must either submit to the States, or migrate to the country west of the Missouri, whither the President has been empowered by an act of Congress, to send all the Indians who may be willing to go, and to assign to them a suitable portion of land, to be secured to them forever.

These circumstances have unhappily entangled the affairs of the Indians with questions of State rights, and with the exasperated animosities of rival political parties. Men have taken sides, on the subject of the removal of the Indians, not so much from a clear perception of the real interests of the natives, and from a sincere desire for their welfare, as from their views respecting the rights and policy of the national and state governments. They have seemed desirous to confound all distinctions, and to rank every man who approves of the removal of the Indians, as an advocate for the policy of Georgia, and as a partisan of the administration; and on the other hand, to attribute a disapprobation of the removal, to animosity against Georgia and the President.

As the Baptist General Convention have expressed an opinion, favorable to the removal of the Indians, and the Board of Missions have presented memorials to Congress in relation to the measure, it may be proper to say a few words on this subject. In the first place, the distinction between the two classes of Indians must be kept in mind. It is the former of these classes to whom Mr. M'Coy and the Board have had special regard. They have believed it to be necessary for the preservation of these hapless beings, that they be removed. They have specifically referred, in their memorials to the government, to these northern tribes, and to other Indians in a similar situation. They have expressed no opinion respecting the civilized Indians at the south. It is the decided belief, certainly, of many persons, Baptists and others, that it would be a judicious measure, on the part of the Cherokees, to remove. And this opinion is strengthened by the fact, that a large portion of the Cherokees themselves voluntarily migrated to the west several years ago. But as a body, the Baptists have uttered no opinion respecting the Cherokees. Neither the Convention nor the Board has intimated a wish that they should remove.

In the next place, neither Mr. M'Coy nor the Board has, in the slightest degree, countenanced the idea, that the Indians could rightfully be *forced* to remove, by either direct or indirect means. They believe, so far as I know their opinions, that the Indians have a perfect right to remain where they are; that they have an indisputable title to their lands; that the treaties with the Cherokees, and other tribes, are just as binding on the United States, as treaties with England or France; that the States within whose limits the Indians reside, have no right to extend their laws over them; and that, consequently, the President of the United States is bound, by his oath, to protect the Cherokees, and guarantee to them their rights. The first chapter, in the able pamphlet published by Mr. M'Coy, on Indian affairs, is devoted to a conclusive argument, in favor of the absolute title of the Indians to their lands. He says, in speaking of the Cherokees, "force is not to be used in this case. All righteous men agree, that their lands cannot be forced from them."

The question, therefore, whether it is expedient for the Indians to remove, is distinct from the question, whether they possess a right to retain their lands and their distinct existence as independent tribes. A belief of the former does not involve a denial of the latter. A man may think it for the good of the Cherokees themselves that they should follow their countrymen beyond the Mississippi, and yet feel grief and indignation at a violation of solemn treaties, or an attempt to force the Indians from their homes, and the graves of their fathers. I believe that the Baptists generally in the United States, do cherish these feelings. I am sure that no one with whom I have ever conversed, feels otherwise. I can say for myself, that in my opinion, the Indians have a title to remain where they are, as good, at least, as our right to occupy our homes; and that they alone are to judge whether it might or might not be for their benefit to remove. If they choose to remain, the government is bound to protect them; and woe to the nation if it oppress these unhappy men, or abandon them to their enemies.

ROGER WILLIAMS.

THE WORKS OF JOHN BUNYAN.

The Works of that eminent Servant of Christ, John Bunyan: Minister of the Gospel, and formerly Pastor of a Congregation at Bedford. In three volumes. New Haven: Printed and published by Nathan Whiting. 1830.

At the very time when the Poet Laureate of Great Britain was giving to the world what he calls a new life of Bunyan, the American public have been favored with a complete edition of his works.

It is natural to inquire by what principle, and with what motive Dr. Southey, already known as the reviler of the Puritans, the pensioned eulogist of the established church, with all her early and late abominations; who has evinced the virulence of his hatred towards what he calls Calvinism, without understanding it, and brands that truly apostolical servant of God, George Whitefield, with not a few opprobrious epithets, because he retained that article of faith in his creed: by what principle and motive, we ask, was he now led to undertake this work? Just as soon might we expect an impartial life of John the Baptist from a son of that Herodias who murdered him, as a faithful delineation of the character of John Bunyan from such a son of the church. The friends of experimental religion ought to be on their guard against such scoffs and sneers, as in the life of Bunyan by Southey, they may certainly expect to find, cast with an unsparing hand on all they regard as most sacred. The memory of the humble pastor of Bedford, has, however, little to fear from such attacks. His name and his works will be loved and honored long after this biographer shall have sunk in deserved forgetfulness.

This first American Edition of the Complete Works of Bunyan, is, on the whole, creditable to the publisher. We could not but notice, however, the exclusion from the title page, and from every portion of his works, so far as we have examined, any hint by which a reader, not apprized of the fact, could learn that Bunyan was a Baptist.

We dare not begin to make extracts from these volumes, containing in the aggregate about 1800 large pages of closely printed 8vo. We perform a service more compatible with our limits, and we hope useful to our readers, by giving a condensed enumeration of the titles of his several works here contained.

VOL. I. Contains the Life of Bunyan, chiefly written by himself, extending to nearly 100 pages—*Pilgrim's Progress*, Parts I. and II.—*Christian Behaviour*—*Solomon's Temple* spiritualized, and *The Jerusalem Sinner Saved*, or *Good News for the vilest of Men*, for the comfort of those who fear they have sinned against the Holy Ghost.

VOL. II. *The Holy War*—*Life and Death of Mr. Badman*—*Come and Welcome to Jesus Christ*—*The barren Fig-tree*, or *The Doom and Downfall of the fruitless Professor*, and *A Discourse on Prayer*.

VOL. III. *Imprisonment of John Bunyan*—*Prison Meditations*—*The Doctrine of Election and Reprobation*—*The strait Gate*, or *The Difficulty of going to Heaven*—*The Heavenly Footman*, or *The Man that gets to Heaven*—*Sighs from Hell*—*Confession of Faith*, and *Reason of Practice*—*Difference in Judgment about water Baptism no Bar to Communion*—*Peaceable Principles and*

True—Nature and Perpetuity of the Seventh-day Sabbath—And Proof that the first day of the week is the true Christian Sabbath—Bunyan's last Sermon—The Trinity and a Christian—The Law and a Christian—Instruction for the Ignorant—Justification by imputed Righteousness, or No Way to Heaven but by Jesus Christ, and thirty-seven Poetical Pieces of different lengths.

It will be perceived by the title to one of these pieces, that Bunyan was an open communionist. This and much more might certainly be admitted without detracting materially from his rare merit. It has been the misfortune of more learned, not to say wiser men, to fall into the same error. In his case, and, we doubt not, in many others, it has originated in the mistake of regarding the Lord's Supper, rather as an expression of christian charity towards our fellow men, than as an act of obedience to a specific requirement of the great Head of the church. Regarded in this latter view, any appeals on this subject from the strict example of gospel order, to the mere feelings of christian kindness towards our fellow disciples, manifests, plainly enough, the inconsistency and weakness of the cause that requires them. And yet the defence of open communion at the present day, is little more than an appeal to such feelings, with a palpable disregard of Apostolic precedent.

The perusal of Bunyan's Life will enable any one to see the source whence his uncommon success in christian delineation was derived. He wrote eminently, not to say entirely, from the rich stores of his own experience. The great Captain of our salvation was pleased to lead him through deep waters, and expose him to the fiery furnace in its most terrific state, that he might be better prepared to guide other disciples of his Master. And he has guided them. Never, probably, has any book, by an uninspired pen, been instrumental in warning and encouraging so many of the great family of the redeemed, building them up in their most holy faith, and conducting them to the celestial city, as Bunyan's Pilgrim. It has become, indeed, an indispensable part of our sacred classics; and the christian minister who should show entire ignorance of its striking and instructive illustrations, would have little cause to felicitate himself on his more exact knowledge of heathen Mythology.

To some readers, his "Holy War" appears more interesting than the "Pilgrim's Progress." We perceive by Morris's Memoir of Fuller, that such was the preference of that great and good man. On page 310 it is stated, that Mr. Fuller "was very partial to Owen and Bunyan. The Holy War he considered as the ablest of Bunyan's works, written on true metaphysical principles, without any of the parade of argument."

That the christian public, who have, we understand, very readily taken up, by subscription, a principal part of this large edition, may derive a corresponding benefit by their judicious perusal of these writings, is our sincere desire.

MISSIONARY REGISTER.

FOR DECEMBER, 1830.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

BURMAN MISSION.

EXTRACTS FROM MR. BOARDMAN'S JOURNAL.

Taroy, Dec. 1, 1829. Having committed my dear family, the church, and school to the divine care, I set out on my southern tour this morning at five o'clock.

5. Returned in health and safety from our tour, and found my dear family also in health. Some of the school boys are unwell, but not dangerously. Many thanks are due to the Father of mercies, for his kindness to those who went out, and those who remained at home. In the course of our tour, we have visited ten villages, most of them both in going and in returning. Of course our stay in most of them was very short. We have declared the gospel to perhaps 200 persons, some of whom have listened with encouraging attention. I have visited six kyoungs, and preached Christ crucified to priests and people. In most cases, the priests evince but little regard for me or my message, but some appear favorable. In several cases, especially in the plains of Oo-too, we were urged to prolong our stay, or soon to repeat our visit. Mah Hla, the christian matron who accompanied us from Maulmein, has been of much service to me, in explaining our object to the people, and removing their prejudices and fears. Otherwise, they would suspect me of being a spy, or a ruler among the people who had come to assess, increase, or demand taxes. It being harvest time, most of the villagers, both men and women, are now living in small sheds, erected in the rice fields, for the occasion. This is the reason why we found so few people at home in the villages. We sometimes went

into the rice fields and sat down on the grass near the reapers, and preached the gospel to companies of fifteen or twenty persons. Were I to take a second tour through these villages, I should wish to allow a larger portion of time to each village; but rapid as our progress was, this time, we hope some seed has been sown, which will bear fruit unto life eternal.

8. An elderly Taling man from a village across the river, twenty miles from town, called at the zayat this afternoon, and earnestly begged for a christian book. It appeared that several months since, he had had sight of a book, (the Epistle to the Ephesians, I judge, from his account of it,) which condemned idolatry; and from that time, he says he has not dared to worship idols or pagodas, and from a conviction that the book he had seen was true, he had resolved that whenever he should visit the city, he should call on me, and request the favor of a book. After an hour's serious conversation with him, I gave him Ephesians and the Catechism, and having closed the door of my little room, proposed to engage in prayer with him. Of his own accord, he knelt down, (Burman fashion, prostrate,) and repeated after me. He seemed really to feel what he said, and to be in earnest in seeking a Saviour. He invited me to visit his village, promised to come and conduct me on my way, and to provide for my entertainment after my arrival. This is not the first instance I have known since my leaving America, of the *word of God* without note, comment, or preacher, being instrumental in enlightening a benighted soul. Lord, perfect thy work in this man!

12. Another visit from our Karen brother Moungh Khway. He has visited us about once a fortnight, ever

since our return from Maulmein. This, considering that his village is eighteen miles distant, is a pleasing circumstance in his favor. Whenever he comes to us, or goes away, he throws himself prostrate on the floor, and, in his native language, implores a blessing upon us. And surely we ought to value such a prayer, offered up to God for us, by such an untutored Karen, more highly than all the praises and applauses of the wise and great of this world.

Dec. 14. Commenced a second southern tour this afternoon. Most of the way we go by water in the Mission Boat, lately purchased.

19. Returned from our tour, during which we have visited and preached the gospel in five villages, besides conversing with several individuals from other places. Many interesting cases have occurred during this tour, and we hope that much good will result. Several persons professed themselves convinced of their own errors, and of the truth of the Gospel. Several others appeared deeply impressed with divine truth, and many received our books with demonstrations of joy and gratitude. During the week, I have exhibited the crucified Saviour, more or less fully, to perhaps one hundred and fifty persons. On reaching home, I was happy and thankful to find my dear family in usual health. Several Karens also were at the house, awaiting our expected arrival. I had scarcely seated myself, when Ko-Thah-byoo and two of the baptized, and several others from Moug So's village, arrived. After a short discourse in Burman, prayers and thanks were offered to God, in both Burman and Karen. Twelve Karens were present. Of these two had come to solicit baptism. Two were females, who have been listening to Mrs. Boardman's instructions for a year past. Three were headmen of villages, among whom was our hitherto faithful brother, Moug So. He and Ko-Thah-byoo represent that during the heathenish ceremonies occasioned by the recent decease of his mother, (See Journal for Nov. 23,) Moug So and the other Christians of his village, having built a zayat near the grave, spent the time in listening to christian instruction. They felt no reluctance, but a pleasure in abandoning those heathenish practices in which they had formerly indulged.

20. *Lord's-day.* With the school and the visiting Karens, we had a large congregation to-day. After worship, the two applicants for baptism

were examined, one of whom appeared well, the other but indifferently. We advised them both to wait for a season. Ko-Thah-byoo has long wished to go across the great mountains, and visit the Karens in Siam; and having lately seen some of them, who urgently invited him over, he has laid the subject before us for our consideration and decision.

21. Moug Sek-kyee, the Karen youth who entered our school soon after our arrival in Tavoy, and was baptized last rainy season, has to-day requested leave to return and dwell in his native jungle, where he hopes to be useful to his countrymen. As he can read the Burman translation of the Scriptures tolerably well, I felt no hesitation in dismissing him, and as he is a remarkably steady and exemplary youth, I hope he may do much good. We have concluded to encourage Ko-Thah-byoo's going to Siam. The journey across will occupy six or seven days. He expects to leave to-morrow, and to be absent seven or eight weeks.

22. Having solemnly commended the Karens, and especially Ko-Thah-byoo, to the divine blessing, we sent him on his journey this morning. I gave him an affectionate letter of introduction and recommendation, written in both Burman and English, to the people and "the powers that be." This, with the word of God, is all the credentials he takes. Whether they will be sufficient for him, we cannot tell. He is accompanied by many Karens, (Moug Sek-kyee, among the rest,) as far as Tshiekkoo village; and from thence our brethren Moug So and Moug Kyah, have volunteered to accompany him across to the Siamese frontier. May the blessing of Almighty God go with them, and give them much prosperity!

28. Several days ago, we had intimation that the two sons of our late lamented brother Price, were on their way to us. To-day they have arrived, two pretty little boys, and with them numerous letters and pamphlets from America, to gladden our hearts. They are the letters and parcels brought by Mr. Bennet. The executors of Dr. Price's will have requested us to take charge of the two orphan boys, and we have given our consent. We hope they may become useful men. They speak English a little, and Burman perfectly.

GEO. D. BOARDMAN.

LETTER FROM MRS. WADE, TO
MRS. BALDWIN, OF BOSTON.

Maulmein, Jan. 8, 1830.

Dear Mrs. Baldwin,

Your kind letter of May 30, 1829, was received a few days since, and served to remind me most sensibly of those very interesting circumstances under which I was first introduced into your dear family, and those many kind offices of love which I still remember with very grateful feelings, so that I cannot willingly let this opportunity pass without dropping a few lines to you, though I feel every way indisposed for writing, on account of a slight attack of fever for the last few days. You have, no doubt, received our letters from time to time, so that you already know that thirty natives were added to our little church here in 1828, and during the year that has just closed, notwithstanding our dear brother Judson's time has been almost exclusively devoted to the New Testament translations, God has still been carrying on his own work, so that twenty-five natives, together with ten English soldiers, have been enabled to come out from the world and own Christ in the midst of violent opposition and reproach. You will hear all that is interesting at the Tavoy Station, from our dear brother and sister there. And O, how it delights my heart to tell you that twenty natives have been baptized at Rangoon, by our good brother Kothah-a. Thus you see, my dear Mrs. Baldwin, that all those prayers which have been offered up in behalf of Rangoon, have not been in vain. And O, let this encourage you to pray much for us.

With regard to schools, I am grieved to say, that I have found it my duty to devote nearly all my time to the women, the year past, so that there has been no one to look after the dear little ones. We have, however, a small number of interesting scholars still under our care, and hope with sister Bennett's assistance, that department may soon flourish again. And now, begging your fervent prayers that I may be kept humble, and prayerful, and faithful, during my short, wearisome pilgrimage in this dark land, permit me to subscribe myself, your unworthy sister,

D. B. L. WADE.

DEC. 1830.

EXTRACT OF A LETTER FROM MRS.
WADE, TO MRS. DAVIS, OF PHILADELPHIA.

Rangoon, Feb. 20, 1830.

"Before this reaches you, you will have heard that having so much to do in the way of instructing female inquirers, I have been obliged to send away several of our *dear pupils*, and *positively* refuse to take new ones, so that for some time the school has been but small. There are, however, eight interesting little girls still supported by the charities of our good friends in America; besides one fine little boy, who *begs so hard* to be permitted to stay, and weeps so bitterly if we speak of sending him home to his mother, that we cannot find it in our hearts to do so. Two of the girls above mentioned, are now with me at this place, one of them, (Me Quay, who was baptized last year,) I brought from Maulmein, and the other is a little girl who was given me when we first arrived in Rangoon, but was separated from us on account of the war. She has been quite serious for some time, and we think begins to give evidence of *true piety*.

"After having seen eight of our dear pupils, together with two women who were learning to read with the girls, through persecution and reproach, following the footsteps of their crucified Lord and Master, and some of them becoming bright ornaments to the little church, and striving hard for that glorious prize which our dear little suffering Me Shwayee has no doubt attained—you will not be surprised to hear me say, that I consider the education of Burman girls, and boys too, (if we can have them placed entirely under our care,) a most interesting and important department of missionary exertions. O, how I should *delight* to have forty or fifty such girls as I might soon collect, either here or at Maulmein, and devote *all* my time to their instruction. But who would then attend to these poor ignorant women, who *cannot read*, and who begin to be anxious about their immortal souls? And who would go about to the villages, where the poor, uncivilized women are afraid to come near a *white* teacher, and never once in their lives heard that there is a Saviour who died to redeem them from hell?

"We came to this place a few days ago on a visit, but find that our good brother Ko-tah-a so much needs help in instructing the little church, and inquirers, that we feel we cannot leave him at present. The female converts here beg me to stay, and not return to Maulmein; and several fine little girls are waiting and hoping that I shall open a school. Some of the Christians here, even under this despotic government, are bold advocates for Christ, while others are more timid, and fear persecution. There is also a very interesting number of hopeful inquirers; and we feel that the many prayers which have been offered up are now beginning to descend, and that the set time to favor Zion is fully come; and we are looking upward to know our duty, and feel no unwillingness to leave all we love at Maulmein, to spend the rest of our pilgrimage under this despotic government, if that shall best please Him whose holy will we *begin* to desire to follow rather than our own."

D. B. L. WADE.

MRS. BENNETT TO HER FATHER.

Mrs. Bennett has written her father, Mr. Kneeland, from Maulmein, Mar. 8, 1830, communicating the arrival of herself and husband at that place, expressing their pleasure on entering on the labors of the mission, and the hope that there may be yet further accessions to the laborers.

MISSIONARIES TO LIBERIA.

On Monday, 4th of Oct. at Richmond, Vir. the Rev. Mr. Skinner was set apart to Missionary labors in Africa. The assembly was large, and ministers of different denominations took parts on the occasion, and the performances were appropriate and interesting. On the 27th, they sailed from Norfolk, for the scene of their labors, accompanied with 140 emigrants. Mr. Skinner and wife received the kind and Christian attentions of our friends at the South, and obtained many dona-

tions for the Mission. While they have embarked for Africa, let united prayers ascend to the God of our mercies, that he may preserve their lives in an unfavorable clime, and open doors of extensive usefulness, that the gospel may be diffused through their instrumentality.

Letter to the Treasurer.

Newark, Oct. 18, 1830.

Dear Sir,

I remit to you, by direction of the managers of the Newark Baptist Female Mission Society fifty dollars, for the purposes of the General Convention of the Baptist Denomination for Foreign Missions.

Our Society had but one dollar and seventy-nine cents in the hands of the Treasurer in August last; a spirit of exertion was awakened at that time to the cause of missions by the Pastor of our Church, and some female friends, by calling our attention to the cheering intelligence from Burmah, and also the solicitude expressed by the Baptist Board, at their meeting in April last, that an increasing impulse be given to the benevolent energies of our American Churches, so as to diffuse the light of the gospel among the millions of Burmah.

We rejoice that our attention to missionary operations has met with so much success as to enable us to make this remittance; and it does appear to our Society, that similar success might be expected from other Baptist churches, if the minds of female members were excited to the importance of missions, as a means of spreading the kingdom of the Redeemer throughout the world. Could this be effected; it would give us additional joy.

S. VANDERPOOL, *Treas.*

Heman Lincoln, Esq.

☞ We most affectionately and respectfully urge on the sisters of other churches, who have not yet engaged in missions, to "Go and do likewise."

STATE CONVENTIONS.

The Baptist Convention in Maine, held its annual meeting at North Yarmouth, Oct. 5. The state of religion was reported to be encouraging. The first Monday in January was recommended to be observed as a day of prayer.

The Massachusetts Baptist Convention, held its late session at Southbridge, commencing at 10 o'clock, A. M. on Wednesday, Oct. 27. The following officers were chosen for the current year:

Rev. A. Samson, *President*, Dea. H. Lincoln, *Vice President*. Rev. J. Goings, *Cor. Sec.* Rev. A. Fisher, *Rec. Sec.* Dea. W. Stowell, *Treas.*

At 2 o'clock, P. M. Rev. A. Beach delivered an interesting discourse from 2 Tim. ii. 25.

Reports on the state of religion, from the various associations, were presented in the evening; some of the churches had been blessed by the outpouring of the Spirit.

Subjects of considerable interest were agitated during the session, in which unity of action, and harmony of feeling prevailed. The next meeting of the Convention will be held on the last Wednesday of October, 1831, at Framingham. Preacher of the introductory sermon, Rev. Dr. Sharp.

The New-York Baptist State Convention, met with the Palmyra church, Wayne Co. on the 20th and 21st days of October. Sermon by Rev. Elon Galusha. The following was among the resolutions passed:—"That this Convention earnestly recommend to every member of the church of Christ, and every friend of humanity, entire abstinence from the use of ardent spirit, except when prescribed as a necessary medicine, by a temperate physician."

The Vermont Baptist Convention met at Hinesburg, Oct. 27, and 28. Introductory sermon by Rev. Leland Howard. A Branch of the Northern Education Society was formed, a resolution recommending abstinence from ardent spirit was passed, and the first Monday in January was recommended as a day of prayer for ministers and Education Societies.

REVIVALS OF RELIGION.

Very gratifying seasons of religious revival are now enjoyed at Beverly

in Massachusetts, at South Berwick in Maine, and in numerous churches in the several States. We invite our friends in different sections, to communicate the state of religion for the Magazine, as articles of this character are always peculiarly welcome.

The following letter to the Treasurer was written a few months ago, but failed of reaching us till recently. The subject is of a pleasing character, and we now insert it.

Saratoga Springs.

Dear Brother,

I have the pleasure to inform you that the good work of grace in this place is still prospering in the hands of the Mediator.

The work has moved on slowly from its commencement. None of that heated zeal has appeared during the work, which frequently manifests itself in revivals of religion. We have meetings every evening in the week. They are generally very full and very solemn. Four persons gave evidence that their hearts were changed last week. There were six in our meeting last evening, that were anxiously inquiring "what they should do to be saved."

I think the work appears as encouraging now as at any former period. I have baptized thirty-three since the work commenced. Twelve have been added by letter; making an addition in all, of forty-five. Several, I trust, have been born again, that have not yet been buried with Christ by baptism.

The two deacons of the Universalist church, and one person who had not been in a house of worship, or read a chapter in his Bible, for ten years, are subjects of the work.

Elder Wayland has taken a deep interest in the revival, when he has been with us, and has much relieved me.

I think we have reason to rejoice for what the Lord is doing for us, as well as for what he is doing for poor benighted Burmah. Let us, my brother, continue to pray that Christ may have the heathen for his inheritance, and the uttermost parts of the earth for a possession.

I remain yours, most affectionately,
JOSHUA FLETCHER.

FROM REV. MR. PECK TO THE TREASURER.

Cazenovia, N. Y. Oct. 28, 1830.

Dear Brother,

Last week I attended the Missionary Convention of this State, at Palmyra, and it was a precious season. Brotherly love and a zeal for the spread of the gospel among the destitute, marked all its movements.—Our missionaries have been greatly blessed in their labors for the good of souls. The wilderness and the solitary places have been made glad for them, and the desert has blossomed like the rose. Precious revivals have attended their labors, and many have taken the yoke of Christ on them by being buried with him in baptism. Our native school at Tonawanda is in a prosperous state.—Children from four different tribes have been taught there the year past, and they have made great progress in their studies. The native church appears to move on in great union, and in the comfort of the Holy Ghost. To witness the devotions of these poor sons of the forest, that but a few years ago were in pagan darkness, now turned from darkness to light, and from sin and satan to serve the living and true God—who can doubt the reality there is in religion, or the power of the divine Spirit in the heart? I have served the Convention the year past, as their agent, six months, and have obtained for it, \$3365.84 in cash and goods. Also I have collected for the foreign mission and other benevolent objects, a considerable amount. I have felt much encouraged; for I do believe the Lord is with his servants, and will bless their feeble exertions for the spread of the gospel both at home and in heathen lands. Yes, only let union and energy be our motto, with a humble reliance on the Lord for success, and we may go forward and prosper. "If God be for us, who can be against us?"

Yours, in Christian affection,

JOHN PECK.

Heman Lincoln, Esq.

TO THE EDITOR.

*Mason Village, N. H.
Nov. 8, 1830.*

Dear Sir,

It is with pleasure I am permitted to write you at this time, as I know

that good intelligence will cheer you. Yesterday, (Sunday,) was with us an interesting time. I had the unspeakable pleasure of leading eight young females, members of my Bible class, into the water, and burying them with Christ by baptism. These are some of the first fruits of the revival in this place, noticed in the Watchman sometime since, and which continues to the present time. There are six or seven more of my class, who have lately indulged a hope in the pardoning mercy of God; and most of the class, which is large, are inquiring. As the rise and progress of the church in this place has never been published in any of the periodicals, perhaps a short account may be interesting.

The church was constituted and recognized, two years ago the last of next December. The number then was twenty-four, soon after which one was added. From that time it moved forward, under many discouragements, though it remained united. There was no revival, and Christians remained generally cold, till a few months past. The scene is now changed; and all the glory belongs to God. Since the work of God began in the Bible class, six have united by letter, which, with those who united yesterday, make fourteen, and we expect more soon. Christians have been revived, and many have exclaimed, What hath God wrought! Your prayers are requested, that the work may continue.

Yours, in Christian bonds,

B. WILCOX.

JAMAICA.

We have been very kindly favored by Dr. Sharp and Prof. Chase, with interesting communications from the missionary stations of our English Baptist brethren at the island of Jamaica, detailing the progress of the schools, and the encouraging success of the gospel. We with pleasure insert them, with extracts from the Report of Mr. Philippo, on education.

TO REV. DR. SHARP.

Spanish Town, Aug. 10, 1830.

Dear Sir,

I cannot, as on a former occasion, inform you of the addition of up-

wards of 400 to our church, during the past year; but I have the happiness still to state it as my conviction, that the influences of the Holy Spirit are not withdrawn. Our increase during the year has been one hundred and forty-five. When it is considered that I have not to include, as formerly, the stations at Old Harbor and Ebony Savannah, they being now occupied by my esteemed missionary brother, Mr. Taylor, it will at least be inferred, that I have no occasion whatsoever for discouragement. One hundred and twenty-three of this number I baptized at one time. The others, with whose piety, and other qualifications for church fellowship I was, as may be supposed, well satisfied, had been previously baptized by an American of color.

Our congregations, if they have not increased in an exact ratio with former years, have acquired greater stability, and are far from showing any symptoms of decline. Since, indeed, evening service has been maintained, I have had nearly two different congregations to preach to on the Sabbath,—the country people, of whom our congregations were, at one time, almost wholly composed, being obliged to leave before nightfall.—On a Sabbath evening our chapel is oftentimes as full as it will well contain: it is occasionally crowded, and at no period has there been so many things of an interesting nature connected with the attendance altogether. Amongst the omens of a favorable nature, and which greatly encourage me in my contemplation of the future are, the increased attendance at our prayer meetings, and our week day evening lecture, and the addition of several young and more than ordinarily interesting individuals to our classes.

God has evidently very great designs of mercy to the inhabitants of our Western Isles. Accounts from all are of a pleasing character; but from this colony they are especially so. Several hundred have been added to our own denomination alone, during the last few months, and the fields continue white unto the harvest.

I informed you when in Boston, that the Rev. Mr. Taylor, from the Church Missionary Society, had embraced the distinguishing tenet of our denomination, and was then laboring in our connection. A little time ago a gentleman who had been in good practice as a solicitor, but

who was subsequently under the tuition of a clergyman here, with a view to ordination, changed his sentiments also, on the subject, whilst beneath the roof of his preceptor, and was publicly baptized, in company with another gentleman, who was one of the Corresponding Committee of the Church Missionary Society on this island; and his wife, whom he had lately married, and who, I have understood, was related to one of the most respectable families in the Colony.

We meet with much opposition; but that is rather an evidence of God's purposes of mercy. Satan would not rage if his kingdom were not in danger. We are persecuted on every side, but not forsaken—cast down, but not destroyed—sorrowful, yet always rejoicing—poor, yet making many rich. If our troubles abound, our consolations abound also. Christ must reign, and all that has opposed itself to his authority, must become like dust beneath his feet. All that is wanting to ensure the speedy approach of the period of his universal triumph is, prayer—frequent, fervent, sincere, and universal prayer. This will do more good than speculation in the study. Actual exertion, combined with this powerful weapon of the holy war, will soon force the entrenchments of the great adversary.

I should be very glad to know how things are prospering with you in America. The intelligence which I communicated to our poor people respecting things with you, both astonished and delighted them. Brother Tinson is returned.

With great esteem, and earnestly bespeaking your prayers, and those of your church,

I am, my dear Sir, very sincerely,
yours, T. M. PHILIPPO.

TO REV. PROF. CHASE, NEWTON.

Spanish Town, Aug. 10, 1830.

Dear Sir,

When in your land of freedom and christian privilege, I made many engagements, of an epistolary nature, and as I have now formed a determination to fulfil them, I will endeavor to aim at a little variation of subject. To you, my dear Sir, I will address an extract from my journal, which I think you will not find altogether devoid of interest.

Saturday, Aug. 7, 10 o'clock. I am now writing in the midst of a tremendous hurricane. It began its desolating course in the middle of the night, and, with the exception of a few short intervals, when it seemed to be gathering fresh energy in order to renew its assaults with greater violence, it has been increasing in fury until now. It was preceded by an awful stillness, occasionally broken by an indistinct sound, similar to the roaring of a distant cataract, or the howling of winds through a forest—by an intermission of the diurnal breeze—by an almost insupportable heat; the thermometer standing, I should imagine, at between 90 and 100 degrees of Fahrenheit—by vast accumulations of vapor moving off in the direction of the mountains—by the appearance of flocks of sea gulls, at a considerable distance from their element—by a deep, portentous gloom gradually increasing and overspreading the hemisphere—by all the omens, indeed, which are said to be the precursors of these awful visitations of the Almighty.

From 3 o'clock, A. M. until the break of day, the lightning was vivid and terrific beyond description; illuminating the whole concave of heaven, and darting apparently in ten thousand fantastic forms, whilst the reverberations of the thunder echoed back by the distant mountains, seemed to shake the pillars of the earth, and appeared destined to seal the doom of the world.

The rain has been, and is still descending in torrents, and an awfully dark and compact gloom overshadows the face of nature.

The morning of the deluge could scarcely have presented an aspect more dismal. For some time I was alternately kept running from room to room, to exclude the wind, and looking anxiously to see if our destruction was at hand. To many who have not made the Lord their refuge, it is doubtless a period of awful suspense and terror. The wind begun to blow from the North, but now being apparently at the acme of its violence, it blows from all points of the compass, and is winged with awful devastation. In whatever direction I cast my eye, I behold dismantled houses, shattered fences, uprooted trees; and the ground is strewn with shingles, splinters, and with branches, and fruit, and leaves. My

little garden is almost a wilderness. The heads are lifted off our chapel, and our dwelling house shakes to its foundations. Every habitation around is closed—every crevice is stuffed up, and its tenants are in total darkness. All business is, of course, suspended, and not an individual is to be seen, except at intervals, when one appears to acquaint himself with his situation, and to view the desolations around. Nothing is to be seen or heard but the pelting of the storm, and the continued sighs of elemental tumult.

11 o'clock. The storm is hushed, but I fear it is but a temporary repose.

"The low'ring element still scowls o'er the darkened landscape."

12. A serene and tranquil sky is now seen in high relief—the birds issue from their coverts—all nature is again dressed in smiles, and the ear is once more familiar with the voice of man. It is not, however, the voice of thanksgiving that I hear, but the querulous murmur of complaint. O, how insensible is man to either judgments or mercies, when sin has once assumed the dominion! His fears are exchanged for levity, and his vows are paid by ingratitude and thoughtlessness. None now seem to regard the works of the Lord, nor the operation of his hands. "O, that they were wise!"

Should you wish to know the state of our minds on the occasion, I would say, they formed a perfect contrast to the scene without—all was peace. We were indeed the subjects of suspense, but not of what might be denominated *fear*. I asked my dear wife, when the storm raged with its greatest fury, if she was alarmed—she replied, "No, my mind is stayed upon God." We can say, I think, experimentally,

When tempests frown how sweet to lean on Heav'n,
To lean on him on whom archangels lean;
A soul in commerce with her God,
Smiles at the tumults and the shocks of life.

I remain, my dear Sir, with great esteem, yours very sincerely,

J. M. PHILIPPO.

Extracts from the Report of the schools connected with the Baptist chapel, Spanish Town, for the year ending May 5, 1830.

The day school now contains 152 scholars—72 boys, and 80 girls. The clear increase during the year has

been 15. The children, with few exceptions, being objects of benevolence, are educated gratuitously, or for a trifling consideration. About 70 of them can read the Scriptures with distinctness and accuracy. They possess also, a considerable knowledge of civil and sacred geography, of Biblical antiquities, and of the emblems, figures, parables, types, and most remarkable passages and chapters of the Bible, being interrogated respecting them on the Wednesday of every week; that day being devoted to the especial purpose of a general examination.

In arithmetic, a class is advanced as far as Vulgar Fractions. The proficiency of others in writing, also, justifies the hope of their being soon able to earn a comfortable livelihood, as clerks, in some of the numerous offices in this town, which furnish a considerable means of employment to the colored population; whilst many, it is hoped, will be qualified for the various departments of agricultural or commercial industry.

There is scarcely one who, besides his other acquisitions, is not able to recite chapters of the Bible, and hymns, from memory. One little boy, a slave, can repeat two hundred and thirty-eight hymns, and three chapters, comprising sixty-six verses, almost without mistake or hesitation. A little slave girl can recite, with equal facility and correctness, forty-nine hymns, and eight chapters of the Bible, the chapters containing two hundred and forty verses. And the ability of others, in this respect, seems to be in a corresponding ratio downwards to the alphabet class.

Agreeably to the fundamental principles of the British and Foreign School Society, we know of no sect but Christianity, and of no creed but the Bible. Although it may be proper to state, that in this, as well as in Lancasterian schools universally, every lesson subserves the moral interest of the pupils, and has a particular reference to their important designation. So far as the advantages of this institution have already extended, I scruple not to say, that the happiest results may be anticipated, as it respects the moral features of society. It would not be too much to say, that it had already exerted a practical influence on the minds, manners, habits, and appearance of the people. And we are not without

evidences of its having had a more sublime and a happier influence still.

The number in the Sabbath school has somewhat diminished; but the decrease, I am happy to say, has been occasioned by circumstances calculated to excite joy rather than regret—it has been owing to the recent establishment of two similar institutions; one connected with the established church, and the other with the Wesleyans. The present number is one hundred and fifty—full as many as the school room will well contain. And so extensive is the field in this department of benevolent exertion, also, that there can exist no proper ground for unpleasant collision.—There is work enough to employ all our energies, and it is surely important and promising enough to excite our highest ambition. Most of the children in this school are slaves; and it may be proper to say, that as soon as they are able to read, their employment is directly spiritual.—Sabbath schools are emphatically the nursery of the church—a nursery for “trees of the Lord’s right hand planting.”

In the course of the year two public examinations of the children belonging to both the schools were held in the chapel, when rewards from some benevolent friends in England were distributed; and on one of these occasions, the whole of these children, amounting to upwards of three hundred, sat down to a feast in the chapel yard, beneath the shade of orange and other fruit trees, surrounded by hundreds of spectators.

In this, and in all institutions of a similar nature, there must be no calculations on great instantaneous results. The seed time and the harvest cannot be expected together.—The few ripe clusters that have been gathered, we wish to regard merely as a pledge of a future abundant and never failing crop, whilst we still go forward under the impression, that we are laboring for the generation that is to come. May it be our principal concern, that the seed is watered with our prayers—that our motives are pure—that our “eye is single, and that our dependence upon the influence of the Spirit of God be perfect and entire.” Then their success is certain, and their ultimate advantages are sure—then such works of mercy will and must go forward—they must succeed against

all that is adverse to their progress. Success in ordinary enterprises is calculated on to follow perseverance and the application of suitable means; but these are works sanctified by the example, and enjoined by the authority, of the Redeemer—"Go ye, and teach all nations." The mere advocates for social order will sometimes affirm, that the extension of moral and religious truth is founded on the principles of the philosophy of the human mind, and that all efforts for its extension must therefore be ultimately triumphant. But its blessed effects and universal influence, are also guaranteed by the promises of God. "In due season we shall reap, if we faint not."

T. M. PHILIPPO.

BOSTON SOCIETY,

AUXILIARY TO THE BAPTIST BOARD
OF FOREIGN MISSIONS.

The annual meeting of this Society was held in the Meeting-House of the first Baptist Church on Wednesday evening, Oct. 20. Several brethren made animating remarks and statements on the subject of Missions, tending to excite gratitude to God for the blessings which have been granted, and to encourage a more vigorous persecution of the holy work.

We take the following extracts from the

Report of the Board.

Nearly eighteen years since, on the evening of Feb. 8, 1813, "a number of brethren met at the house of Rev. Dr. BALDWIN, to form a plan for the support of a Mission in India and other foreign parts." From that evening, this Society takes its date. Its original name was *The Baptist Society for propagating the gospel in India and other foreign parts*. At the annual meeting in 1825, it became auxiliary to the Baptist Board, and assumed its present name and arrangement, with the exception of a further amendment to the Constitution made at the annual meeting in 1826.

The first act of the Society after its organization, was, to open a correspondence with the Secretary of the Baptist Missionary Society in England, and the Rev. Mr. JUDSON in India, appointing Mr. Judson their Mis-

sionary. About the same time, similar Societies were formed, which labored by the side of this, with much efficiency, and before the close of the year, these Societies took measures to excite a Missionary spirit abroad, and forwarded circulars to our brethren at the South "on the subject of uniting in this Mission." In December following, Dr. Baldwin was appointed a delegate from this Society, "to repair to Philadelphia on the 18th day of May, 1814, there to unite with delegates from other Societies of a similar nature, as a General Committee, to act in behalf of the various Societies, on the Missionary concerns." That meeting was the first of the General Triennial Convention of the Baptist denomination in the United States for Foreign Missions. The Baptist Board for Foreign Missions was organized during the sitting of this Convention. From that time, this Society has been constantly represented at each session of the Convention.

At a meeting of the Board in Dec. 1814, "brother WILLARD WHEELLOCK, a member of the 2d Church in Boston, attended and stated the exercises of his mind in relation to Missionary labors among the heathen, and that he had sacredly dedicated himself to the service, if a door in Providence should be opened for him. From various inquiries and examinations, it was the opinion of the Board, that the Lord intended him as a laborer in the heathen world; and as it appeared desirable that he should acquire an education, it was voted to pledge the funds of this Society for his support in attending to study till the next annual meeting of the Society; and a committee was appointed to procure a place, and direct respecting his studies." Mr. Colman, missionary to Burmah, also received the attention of this Society.

Those "brethren who met in 1813 to form a plan for the support of a Mission," did not meet in vain. With the exception of the venerable BALDWIN and two others, they still live, to behold a result from their efforts and prayers, which, while they ascribe the honor and praise to God alone, must be matter of encouragement to them, and to all who would assist in promoting the cause of our Saviour.

When this Society was first instituted, Foreign Missions had just be-

gan to excite public attention in this country. Nothing had been done, if we except Missions among the Indians, and the sending of a few Missionaries, as pioneers, by our Pedobaptist brethren. The bare idea of Foreign Missions was derided and opposed, not only by the profane, but by men of fair pretensions to candor and intelligence; and by many of the evangelical Christians was viewed as relating to a doubtful enterprise. The Missionary spirit was then a languid flame. At that time also our Baptist Churches were comparatively feeble.—But how changed is the view at this time! Missions and Missionaries, in this part of the country at least, rank high in the public estimation. The friends of Christ have been greatly encouraged in witnessing the success of Missions, the removal of prejudices, and the discomfiture of unprincipled opposition. The increase of our denomination in this city has been considerable. The prospects of the Mission at Burmah are full of promise and encouragement. Prayers on its behalf have evidently been heard and answered.—Our faithful Missionaries among the Indians have labored with considerable success.

Yet notwithstanding these exhilarating facts, it is obvious that our efforts and contributions, though greater in the aggregate than in former years, have not kept pace with the growth and prosperity of our churches, the extension of our Missionary establishments, and perhaps we may say, with the spirit and movements of the times. Will it not be our aim to do according to our ability, and by liberal contributions, by active labors and fervent prayers, to perform the part clearly assigned to us by the word and providence of God? There is much truth and force in the remark often made, that if a system of equality in payments for the support of the various religious institutions could be so carried into effect, that each professor or friend of religion should govern his contributions by a strict sense of religious duty, the necessity for repeated appeals to the religious public would, in a great measure, if not altogether, cease. Undoubtedly, when a decided tone of piety shall become prevalent, this most desirable state of things will be one among the many blessed effects. Let our brethren

look to it; “let us *all* look to it;” and may a new and better spirit pervade us! Let us, one and all, who profess to love the Lord Jesus, “show our faith by our works;” and practising on the method of the primitive disciples, as directed by an apostle, “lay by of our earnings” at stated periods, for this and other holy charities.

We have placed all due stress on the general subjects of contributions and efforts. We cannot forbear now to advert to the duty of Christians to pray earnestly for a supply of the men, who shall be eminently qualified as Missionaries to the benighted heathen. This is an object to which our attention should be constantly directed as of the first magnitude; for of what use will be the silver and the gold, if men of the right stamp are not found “who will go for us” to the heathen? And nothing would have a more powerful effect in stimulating Christians to contribute freely, than to know that young men were offering themselves as Missionaries, and that means for their support, as such, were needed. May we not even venture to recommend that the several Male and Female Societies, in their separate capacity, should meet statedly for prayer, with this object singly in view?

In conclusion, it is our hope, as it is our belief, that brighter days are coming for the Christian Church. Facilities for the spread of the gospel are multiplying; truth and error are coming into more frequent and closer contact, and the spirit of religious inquiry is abroad. We cannot and do not fear for the result. We have a sure word of prophecy, from which we derive a confidence that cannot be shaken. Let every one who loves the Saviour and his cause inquire each day, “Lord, what wilt thou have me to do?” and act in the spirit of this prayer; and happy, thrice happy will be the speedy as well as the ultimate results.

*Account of receipts by the Treasurer of the Boston Society Auxiliary to the Baptist Board of Foreign Missions, from Dec. 1, 1828, to Nov. 6, 1829, not before published.**

Collection at Rev. Mr. Knowles' prayer meeting,	9,14
Collection at Rev. Mr. Malcom's prayer meeting,	17,09

Dec. 1830.

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* Receipts for the present year will be published next month.

Col. at Dr. Sharp's prayer meet.	11,00
Do. Mr. Grosvenor's, Do.	7,84
Cash from Miss Margaret B. Doyle, Treas. 2d. Bap. Miss. Soc. Boston, for Mrs. Wade's Fem. school, at Maulmein,	69,02
Cash by Rev. Dr. Sharp, fruits of the self-denial of a friend,	2,00
Col. Mr. Knowles' prayer meet.	12,56
Dr. Sharp's Do.	9,13
Mr. Grosvenor's Do.	8,68
Mr. Knowles' Do.	10,65
Mr. Malcom's Do.	21,13
Male Prim. Soc. of Charles-St. Bap. Cong. by Dr. Sharp,	88,00
Col. at Dr. Sharp's, ann. sermon, preached by him,	81,33
Prim. Fem. Aux. Soc. of Fed'rl. St. church for Bur. Miss. by Mrs. Heman Lincoln, Treas.	100,00
Col. Mr. Grosvenor's prayer meet.	3,43
Dr. Sharp's Do.	4,95
Mr. Knowles' Do.	10,21
Mr. Malcom's Do.	19,02
Cash from Dr. Caleb H. Snow, being balance remaining in his hands as Treas. Gent. 1st Bap. For. Mission Society,	1,00
Col. Mr. Grosvenor's prayer meet.	9,34
Dr. Sharp's Do.	11,21
Mr. Knowles' Do.	10,29
Mr. Malcom's Do.	11,96
Mr. Grosvenor's Do.	8,17
Dr. Sharp's Do.	12,88
Mr. Malcom's Do.	21,90
Mr. Knowles' Do.	7,51
Mr. Grosvenor's Do.	6,40
Dr. Sharp's Do.	9,79
Cash from Mr. Daniel Cummings, Treas. of Prim. Soc. of Federal Street Bap. church and congregation,	70,00
	<hr/>
	665,63

JAMES LORING, *Treas.*

CITY MISSIONS.

While various efforts are made to send the gospel to the heathen, we should not lose sight of the thousands in our populous cities, who are strangers to the way of life. An immense increase of effort is called for in this department of christian benevolence. The attention of Christians, we are happy to say, is turned to the subject; and we hope enlarged and liberal plans will be adopted to effect the object.

The Boston Bap. Female Society for Missionary Purposes, has labored for a number of years with commendable zeal in the support of missionaries in the city, and we hope its means of doing good will be greatly augmented. It would give us pleasure to insert the whole of their late excellent Annual Report. But we can only present the following extracts, which we hope will excite increased interest in favor of the Society, and enable it permanently to support at least one missionary.

EXTRACTS FROM THE ANNUAL REPORT OF THE BOSTON BAPTIST FEMALE SOCIETY FOR MISSIONARY PURPOSES. OCT. 4, 1830.

Thirty years having elapsed since the commencement of this Society in its original form, we are admonished by innumerable providences, to express our warmest gratitude for the past, and to place an unshaken reliance for the future, on Him who has said, "Cast thy burden on the Lord, and he will sustain thee."

By the *original form* of this Society, we mean that it then consisted of Baptist and Congregational members together, and for the benefit of a Congregational Missionary Society. Two years after its formation, it was divided into two distinct societies, each to aid its respective denomination, but still meeting together for religious exercises and business, and having but one Treasurer and Secretary for both. This pleasing connection continued, as stated in our last report, more than 29 years; when it was agreed to meet separately, with the express desire of attempting such an enlargement as would enable each to support permanently, a missionary in this city.

Our esteemed brother, Rev. William Collier, of this city, was invited to engage as a missionary, and on the 6th of February, having accepted the appointment, he commenced his labors.

At the expiration of six months from that time, Mr. Collier made a semi-annual report to the Society. He remarks:

"As the Lord's day is especially set apart for religious purposes, and is peculiarly favorable to missionary opera-

tions, I have felt anxious that its sacred hours should be judiciously devoted to the appropriate duties of my office: And have endeavored to perform an amount of labor equal to three public services. This has been done in a variety of ways.—By preaching in the day or evening, at the hall in Milton Street, which I have engaged to supply myself, or obtain other preachers, every Lord's day evening; for the African church, the Penitent Females' Refuge, the Primary school-room, in Ann-street, the House of Correction, and, in a few instances, have aided our ministering brothers with my services. Have held occasional meetings in different sections of the city, visited many vessels at our wharves, conversed and prayed with the seamen, distributed tracts among them, and urged them forward to the temple of the Lord. Have likewise visited families in secluded situations; and conversed and prayed with them. This I have done in several instances, in company with our respected brother Sheldon, the present Congregational missionary; finding, as expressed in Scripture, that *two are better than one*.

"In the week time, as privileges important to my own spiritual comfort and refreshment, I have united with a few brethren in a prayer meeting, on Monday mornings, with particular reference to the mission. A part of the time, have conducted a circular meeting of christian friends, where the neighbors, who are not accustomed to such meetings, are invited. The remaining time, on these, as well as other days, is occupied in the customary duties of my missionary calling.

"Wednesday afternoons, I have a Bible class of colored people, at the north part of the city; to whom, with others, I preach in the evening, in their Sabbath school room. And on the same evening have conducted family worship at the Penitent Females' Refuge. A few times I have attended a Biblical exercise at the same place, for Rev. Mr. Greenleaf, on Friday evening, which has been very interesting to my own mind, and I hope some benefit to the inmates of that Institution. Since the latter part of July, I have likewise, with the grateful approbation of the Directors and Superintendent, (part of the time in company with a benevolent friend,) conducted morning worship, twice a week, and afforded some literary instructions, which it is hoped may be useful.

"On Thursday evenings, have held a meeting in *Peck Lane*, regularly since the 1st of April. This is the revival of one of my predecessor's meetings, Mr. Conant, and I trust is attended with good to the neighbors who have availed themselves of the privilege.

"I make a practice of visiting in the vicinity of my meetings, the same or preceding day, with a view to encourage attendance. In these, as well as other visits, to the sick, &c. I have derived very essential assistance from female friends, who have accompanied me, and who, I hope, will not be weary in well doing in this respect.

"I have once visited the Marine Hospital, at Chelsea. By permission, prayed with the sick in the several wards, and was happy to learn that they were so well supplied with religious visits, and occasional preaching, by a pious Episcopal minister, Mr. Fenner, Chaplain at the Navy Yard, Charlestown."

After attending to the foregoing statements, it may seem superfluous to subjoin any arguments in support of the claims of this Society on the patronage of our churches. As, however, inquiries are not unfrequently made as to the result of our efforts, permit us to remark, that the work of a domestic missionary, like every other, has trials peculiar to itself. One of these is, that the real amount of good effected, and of evil restrained, is less obvious than in many other cases. And the obstacles and discouragements, are more apparent to our view than are those attending missions more foreign. A thousand little offices are performed, which cannot be made extensively known. It would be manifestly improper to detail very many interesting particulars occurring among our own citizens, which a foreign missionary might with the greatest propriety report to his constituents at home. The actual results will not be seen until we arrive at heaven. But if we faithfully discharge our duty, and can say, "*Lord, it is done as thou hast commanded,*" we may safely leave the event of *success* with him who alone is able to grant it.

Another trial is that the field is so extensive and laborers are so few. If every christian church could support a missionary, so that the labors of one should meet those of another, our favored city would no doubt exhibit an aspect widely different from that which it now wears. It is earnestly

hoped that this will one day be the case. The pastors of our churches find it impracticable to visit even their own parishioners so frequently as is desired by many; consequently they cannot look after the thousands of individuals who are attached to no religious society whatever, and have no stronger claim upon one minister than another. And in what way can those destitute thousands be furnished with ministerial instruction, but by labors of this character?

The importance and utility of the work increases in view of the fact, that many persons remove into the city, from various places where they have enjoyed the society of good people, and who in some instances are themselves professors of religion: but who, from poverty, from the circumstances of their families, from being wholly unknown by christians, and not knowing where to find such as they think would feel interested for them, make no attempts to attend public worship, mix with neighbors who are far from being beneficial, and thus settle down in a dangerous state, unless prevented by some peculiar providence. Permit here the recital of a case given verbally by Mr. S. the gentleman mentioned above. He says:

"Soon after engaging in the mission, I one day called at a house where I found the mother of a family who, in the course of conversation, informed me that she was a Baptist professor, but that since her residence in Boston she had not been to meeting at all. That her husband objected both to going himself and to her going. On taking leave I desired that she would kindly remember me to her husband, and hand him a Tract I had with me, on the subject of public worship.

"About three months after, passing the same way, I called again. She observed that on first receiving the Tract, her husband was quite offended, and remarked that I should not have left that Tract if he had been in the habit of attending worship. But, further, that from that time, he had himself been half the day, and taken care of their children the other part, that she might go."

It is the delight of the benevolent heart to do good. Opportunities are constantly presenting to the members of this Society in which they may be highly useful by visiting with our missionary, the aged and infirm, who are unable to go abroad for privileges, and

to whom a call from a christian female is a source of much comfort.

But it is time that we should hasten to lay before the society the necessity of making some special exertion to increase our means for the support of the mission. The design of the effort made last autumn, as expressed above, was its *permanent establishment*. As great an interest, perhaps, was excited at that time, as could be expected. Raising of two hundred members have been added since the middle of December. But the means are still inadequate, notwithstanding the salary of Mr. Collier is smaller than was Mr. Conant's. The Society has paid no expenses incident to the meetings conducted by Mr. Collier: rooms, lights, &c. having been furnished either by the hearers themselves, or gratuitously by friends. "The Evangelical Society" has defrayed the expenses at the Hall in Milton Street; and the attendance of the sexton, in making preparations for the monthly meetings of this Society, has been gratuitous during the six summer months. For all these favors, we tender our grateful acknowledgments.

Constant and untiring efforts must be made on the part of the Society. Every member should consider it her duty to do something in addition to her own subscription, by soliciting subscribers and donations. Can there be a female in any of our congregations, who would withhold her mite, if she knew our need of pecuniary assistance?

We should deprecate a suspension of the mission as a very serious evil. Many would be left almost wholly without religious instruction, and the work would be more difficult to commence again. New opportunities of usefulness are daily opening, and the prejudices on the part of the ignorant, against receiving instruction, are diminishing. Hence the importance of speedily adopting measures which will result in a sufficiency to cover the expenses.

A powerful inducement, it would seem, to the female members of our churches to contribute to this object, is the pleasure of meeting on the first Monday of the month, for devotional exercises. Were it our lot to live in some remote region, where we must travel miles to meet two or three beloved friends, how invaluable would appear the privilege of stepping a short distance to unite with many such friends, at a time set apart by thousands

of Christians, throughout the world, to pray for the universal extension of the Redeemer's kingdom! Two or three dollars a year for such a luxury, would appear trifling. The good accomplished by our missionary, then, we must account *clear gain*. Let us keep in mind, too, that an important object of our meetings is, to pray for missionaries. And if we wish ours to be a faithful and successful laborer, we must pray much for him.

Mr. Collier further remarks:

"As to my daily visits and conversation from house to house, among the poor, sick and well, there are no limits to such services, excepting my time and ability.

"I have not kept a list of the families, except where I have thought it might be useful to repeat my visits. Of such I have a list of nearly 300, and if circumstances permitted, it might be greatly increased.

"To children, and young persons, I have given particular attention; encouraged their joining Sabbath Schools, and Bible Classes; and have succeeded in some instances, where it has evidently been promotive of the cause of morality, in the observance of the Lord's-day, and the interests of Biblical instruction. Have assisted in getting several children into week day schools. And here it is proper to acknowledge the timely and efficient aid of the "Priscilla Society," established for the express purpose of forwarding the benevolent design of your Society by furnishing needful articles of clothing, to enable the poor to attend public worship, and Sabbath Schools.

"I have been induced to attempt the establishment of a *Religious Reading Room*, Lord's day mornings, where I have heretofore preached in the afternoon. In this I have been much assisted by the persevering efforts of brother N. W. Bradstreet, as I also have by himself, and other christian brethren, in various other of my meetings. The value of this aid is inestimable. The presence of such, serves not only to strengthen the Missionary in his arduous labors, but to encourage the attendance of other persons. Mr. Conant, my predecessor, justly observed, that he found the interest of the unawakened to revive or decline, in proportion as they were countenanced by the presence of the people of God. Every private brother has an opportunity of thus becoming a city Missionary.

In closing his report, Mr. C. remarks.

"I have witnessed some of the sweetest consolations of religion afforded to the sick and dying followers of the Lamb, in the lowest walks of life, that I have ever seen in any circumstances. And I have witnessed some of the most distressing and appalling scenes I ever saw, in the afflictions of those of an opposite character.

"Surely there is a God. Surely there is an eternity of rewards and punishments."

We close by reminding you, that many among us may sing with the poet:

" 'Tis almost done, 'tis almost o'er,
We're following those who're gone before;
We soon shall reach the peaceful shore,
Where we shall meet to part no more."

In behalf of the Board of Managers of the Boston Baptist Female Society for Missionary Purposes,

M. WEBB, *Sec'y.*

N. B. During many years, the Society has enjoyed the pleasure of an extensive correspondence with female benevolent societies. It will be pleasant to continue this. Letters may be directed to the Secretary, to the care of Messrs Lincoln & Edmands, No. 59 Washington-Street.

MISSIONARIES WANTED.

The Baptist Board of Foreign Missions have the prospect of establishing several new stations among the Indians west of the Mississippi, and would, therefore, be pleased to receive information of suitable men to be employed in the undertaking. It will be readily perceived that the service is important, and will require intelligence—that it is self-denying, and will demand well established piety in any minister who may engage in it. No one should attempt it without having previously contemplated the sacrifices to be made, and deliberately settled the question that he is prepared to make them. Satisfactory references will be required. Proposals may be addressed to the subscriber, at the Baptist Missionary Rooms, No. 52 Washington-St. Boston.

L. BOLLES, *Cor. Sec.*

Boston, Dec. 1830.

*Moneys received by the Treasurer of the Newton Theological Institution,
from Oct. 1, to Nov. 20, 1830.*

From Dea. Joseph White, West Boylston,	50,00	
Ezra Newton, Do.	2,00	
Dea. Brown, Do.	3,00	
Jesse Curtis, Do.	1,00	
Amasa Lovel, Do.	2,00	
Estate of C. H. Snow, Do.	10,00	
Interest on the above, being annual subscriptions, not paid when due,	1,96	69,96
From the First Baptist Church and Society in Cambridge,		50,94
Education Box at female prayer meeting, Do.		3,58
Female Benevolent Society, Do.		43,98
Dea. Josiah Bacon, Newton,		10,00
		178,46

LEVI FARWELL, Treas.

*Account of Moneys received by the Treasurer of the General Convention of
the Baptist Denomination in the United States, for Foreign Missions,
from Oct. 15, to Nov. 25, 1830.*

From Mr. William Gault, Treasurer of the New Hampshire Bap. State Convention,	200,00	
Amasa Brown, Treasurer of the Black River Baptist Missionary Society, per hand of Mr. C. L. Roberts, for Burman Mission,	110,00	
for " Bible,	10,00	
	120,00	
Less for exchanging money,	60	119,40
Mrs. Sally Vanderpool, Treasurer of the Newark Bap. Fem. Miss. Society,	50,00	
Addison Miss. Soc. Aux. &c. (Maine) per hand of T. Coffin, Esq. For. Miss.	8,00	
Miss. and Ed. Soc. connected with the Sturbridge Assoc. for Bur. Mission, per Rev. Z. L. Leonard, Treasurer,	47,17	
Dea. N. Stowell, Treas. of the Massachusetts Baptist State Convention, having been contributed as follows, viz.		
By Ministers Meeting in Berkshire Association, for Burman Mission,	59,73	
Collection at the monthly concert of prayer at Pittsfield,	50,00	
Westfield Association, for Burman Mission,	91,63	
Do. do. Foreign Mission,	24,95	
Mr. B. Taylor, of Lebanon Springs, for Burman Mission,	10,00	
	236,31	
Dea. N. Stowell, Treas. of Mass. Bap. State Conv. contrib. as follows:		
By the church in Windsor,	42,92	
Mr. Ira Hall, for Burman Bible,	4,00	46,92
I. Collamore, Treas. of Old Colony Assoc. for Bur. Miss. per Lincoln & Edmands,	16,61	
Miss P. Upham, Treas. of Fem. Miss. Soc. Foxboro', per Mr. H. Cain,	6,75	
Nathan Alden, Esq.* of East Bridgewater, for Burman Mission,	5,00	
Female Miss. Soc. of Lower Dublin, Penn. for Bur. Miss. per Rev. D. Jones	36,25	
A donation from the Female Society of Holmesburg, per same,	15,00	
Young Ladies Sewing Do. do. per same,	5,00	
By Rev. S. Huggens,	56,25	
Rev. Daniel Haskell, Treas. of Madison For. Miss. Soc. Aux. &c. (N. Y.)	50,00	
"A female friend to missions," for Burman Mission,	35,00	
Fem. Juv. Soc. connected with the 2nd Baptist church and society, Boston, to aid in the education of an Indian child, called Margaret B. Doyle at Carey Sta- tion, per hand of Mr. Chorley,	23,45	
Mrs. Hannah Carleton, of Boston, for printing the Bible in Burmah,	50,00	
J. Billings, jr. Esq. Treas. of Vermont State Convention, per Rev. E. Thresher,	300,00	
Essex Missionary Society, N. Y. per Rev. E. Thresher,	20,50	
By cash, being proceeds of four bushels of chestnuts, from Jonathan Whitney, of Conway, Mass. for Burman Mission,	5,00	
From Mr. Jonas Evans, for translation of the Scriptures, per Mr. John B. Jones,	5,00	
Mr. Amos Hyde, it having been collected at a missionary prayer meeting at Newton Upper Falls,	13,25	
Mrs. P. Fisher, Dedham, for Burman Bible, per Rev. Thomas Driver,	5,00	
Mrs. Sarah Taft, Secretary of the Female Baptist Missionary Society of Heath, per Mr. T. S. Taft, for the Burman Mission,	5,37	
Rev. C. D. Mallary, Augusta, Geo. being his annual payment towards Burman Trans- lations, per Rev. W. T. Brantly,	10,00	
Baptist Church in Horton, N. S. for printing Burman Bible, per Mr. A. Chapin,	11,17	

HEMAN LINCOLN, Treas.

* Five dollars which was sent with the above has been handed to Mr. E. Lincoln, for the Rock Spring Seminary.

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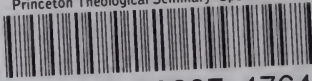


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